

Sacrilege a Snare.

A SERMON PREACHED, *AD CLERUM,*

In the University of Cambridge, by the
R. REVEREND FATHER IN GOD

Lancelot Andrews :

Late L. BISHOP of WINCHESTER.
VWhen he proceeded Doctor in Divinity.

Translated for the benefit of the Publike.

Will a man rob GOD? yet ye have robbed me: But ye say,
wherein have we robbed thee? In Tithes and Offerings.

Ye are cursed with a curse; for ye have robbed me, even this whole
Nation. *Mala: 3:8. g.*

Bring ye all the Tithes into the Store-House, that there may be
meat in mine house, and prove me now herewith, saith the
Lord of Hosts, if I will not open you the windowes of Hea-
ven, and pour you out a blessing, that there shall not be room
enough to receive it. P. Malachy 3. chap. 8. 9. 10. v.

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СИНОГЕСА ГИНЕ

А
МОИ ЗЕ
ДАНОВЫ

ои въ сърдѣцѣ моемъ
въсѧкої мѣсяцъ

въсѧкої недѣли

въсѧкої субботы

въсѧкої пасхи

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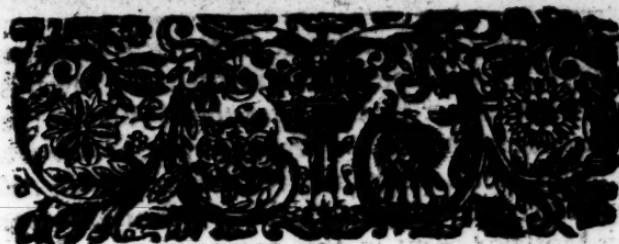
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Sacrilege a Snare.

PROV. XX. XXV.

*It is a snare to the Man who devoureth
that which is HOLY.*



T is commonly received, among Divines, that *The Proverbs*, which we read scattered and in parcels, from the Xth. Chap. are without Method, not written in a constant tenor, as the former Nine, by Solomon; But some at one time, some at another, as the matter and occasion afforded, were uttered by the King, observed by standers by, and, afterwards, not without great benefit, though without order, committed to Writing.

And other occasions there were for uttering others (for, so wise a man spake nothing rashly or unseasonably,) but, for this *Proverb* now in hand, what hint was given, to what it was an answer, upon what occasion it was propounded, is not so evident. For what? Solomon was no

Sacrilege a Snare.

Grater on the *Lasy*, much lesse (which is as infamous) on the *Clergy*. None more bountifull then Hee, towards *Holy things*; none farther from *Alienating*. Whence then, or what had Hee to do with *Sacrilegious persons*, or *Vow-breakers*, whom this Verse points at? Was there any in *Solomons time*, of so cursed a stomach, that *Consecrated Things* must be his Morsels? Any, in that age, such an enemy to *Holy Things*, as to *Devoure them*? Of *Vowes*, as to breake them? So it should seeme: And indeed to this passe it came, that *Interpreters*, ^{of} in small account with mee, are of opinion it was so; and that there were some such in those dayes, of whom there are not a few, now. And that this pious and wise answer, was given by that Wise and Pious Prince to those Counsellors, who laboured to perswade him, that those things, which were given and designed by His Father, by *Saul* and *Samuel*, and reserved in the *Treasury* for the building of the *Temple*, might be *Alienated*, and spent upon *Court Vanities*.

If I shall diduce this a little higher.

To *David* (whom the Holy Scriptures call a *Man after Gods heart*) God gave such a mind, being a man to His mind, that he judged it unseemly, the storm of War being now blown over, that He himselfe should dwell in *Cedar*, and the *Ark of GOD* lodg between *Chariotnes*. And truly it is an unjust demand of certaine men, that the *Church* should be in no better condition, now flourishing with Peace, then formerly she was, when groaning under the *Crosse*; never *Abound*, ever in *Need*. The *Temple* must have its share in *Prosperity*, so thought *David*, so with *David* all the *Saints*. In times of War and distractions the *Church* must be content with *Goat-skins*, In Peace, and settled times, she requireth *Carved works* and *Cedar*. To this therefore *David* wholly gives

gives and applyes Himselfe ; and, besides much formerly ^{1 Chro. 21.}
dedicated and stored up to this purpose, by *Saul*, *Abner*, *Samuel*, ^{27. 28.}
and by Him pioufly and faithfully conserved, he be-
stowed further at his own charge, both *Cedar* and *Marble*,
Precious stones and *Metals* : And that not sparingly or
grudgingly, and with an evill eye: For he expended ^{1 chro. 26.} 3000
Talents of *Gold*, 7000 of *Silver*. And besides not content ^{4.}
with that, partly by his example, partly by his perfwasion,
he wrought so far upon his *Nobles*, that they likewise in-
gaged themselves in the like vow and promise: By whose
bounty there was an accession, of 5000 *Talents* of *Gold*,
10000 *Talents* of *Silver*, of *Brafe* 18000 *Talents*, and
100000 *Talents* of *Iron*; so great an accession, say I, that which
hapned in our memory in the taking from the *Church*, did
then in the addition to it, there was need of a *Court of Arg-*
mentations, over which, the *Chronicles* testifie, one *Zebiel*
was *President*. ^{1 chron. 29. 8.}

This so great weight of *Gold* and *Silver*, when *David*,
at the point of his death, delivered to *Solomon* his Sonne,
for the building of the *Temple*, it being as yet in the *Treasury*, and not brought into the *Temple*; that there were cer-
tainie *Court-Ratts* (haply *Feroboam* and others of the same
stamp,) who would perfwade the King, as they in the
Prophet, *That the House of GOD needed no setting*, as He
in the *Gospell*, *That CHRISTs head might be well enough* ^{P. Hag. 1. St. Mark}
without Ointment, *To what purpose is this waste?* That there-
fore He should apply it to his *Treasury*, for which it was
much fitter then the *Temple*; and that they, to this end,
were ready to make inquisition into *Souls* and *Abners Vowes*,
and (which is easily done) pick out sometholes, find out
some tricks, to make thiole *Vowes null and invalid*. These
Counsellers were not effectuall with the True-hearted King,
but such Counsellers there were; and it seemes probable

to mee, that this was the occasion of this Verse, and that the *Rabbies* were not much out in their conjecture. That these Counsellors were not effectuall, this Verse declares; which, with *Solomon* and the like godly *Princes*, will for ever stop the mouths of such Petitions. And also, why they were not. For, it would be a certaine *Snare* to Himselfe, and the *Ruin* of his Kingdome, if he should permit so great a wickednesse. It is indeed a bait, sufficiently inticing, but wrapt about with a *Snare* not to be avoyded.

You see whether the Words tend (and at the first view deliver themselves) *Viz.* to the conservation of the Sacred *Patrimony*, to the repelling of *Sacrilegious* hands from it, and stupifying or deading their *Teeth* who do *Devoure* it. Which I would to G o D this our Age could be perswaded of, in which a wicked custome, hath prevailed, and growes dayly more and more, of *Laying hands upon HOLY Things*; in which, there are no improvements to the *Clergy*, (would that were all!) there are frequent impairings; I say, frequent impairings; and I wish it might only be said, there are; and that there might never be cause of using the *Fasure* rese. But, I shall speak freely; what for that *Habily hunger after Gold*, there is nothing esteemed *HOLY*, and the restituion of *Holy Things* is the pretence for *SACRILEGIES*.

Add to this humour of the present Age, another Errour; That those Worthies, not to be named without all honorable respect, whose help G O D made use of for the Reformation of Religion, were very sollicitous for the Reformation of Doctrine, but lesse attended the Churches *Patrimony*; and almost said, what the King of Sodom did to *Abraham*, though in another sense, *Give us the Sonnes, and take the rest to You*. But as they, who thought they should find the *Baptist* in Kings Courts, so they, that think they shall

shall find *ABRAHAM* there, are both deceived.

Which Errour, though a small one (and a small one indeed it is, if we compare it with those great and famous acts performed by them) yet, we may justly feare, if not seasonably withstood, will lie heavy upon succeeding Ages: in which true-hearted honest men (from that of *Solomon*, Pro. 14. 4. *Where no Oxen are, the crib is cleane*) presage Barbarisme, or somewhat worse, which I will not speake of; falsly perchance, and I pray *GOD* it prove so, but not rashly, I am sure, not without cause. So that, in very truth, unlesse we would have the *Universities* to be broken up, the *Clergy* to be trampled on, and all that is called *HOLY* come to ruin, there lyes a necessity upon us to plead for the *Churches Parimany*: That, which is left of it, let us aneil and rub over with this bitter juice, let us shew them the *Snare* in which they take paines to trap themselves; and, that it is not lawfull for them to do what dayly they attenapt, unlesse it be lawfull for them to blot this Verse out of the *Holy Scriptures*.

And indeed to confess the truth, this blur upon *our Age*, that *Holy Things* are so *Devoured*, much troubles me, (though there were, there were indeed, in *Solomons time*, such, whose teeth itched to be at them.) But this troubles me more, that we *Divines* see these things, and are luke-warme, nay silent; that we *put up* and *Devoure these Devourings*; that (which the *Apostle* complaines of, 2. Cor. 11. 20.) *We suffer if a man devoure us, if a man bring us into beggery*. But this most of all, that *we our selves*, (so it is) dayly expose *our selves* to be eat and drunk up, as I may so say, by these *Devourers of the Clergy*. This is not the way, believe me, to effect what we desire. 'Tis the wish of many, and mine among the rest, that we may have a *Learned and a Teaching Clergy*: Grant it *Lord JESUS*, grant it speedily;

ly; It is a *Holy* and a *wholsome wish*: But, if wee suffer the *Churches Meanes* to be thus gnaw'd and shav'd, eaten, and devoured, a *Vaine wish*. This was one peice of *Pharaohs* madnesse; He would have them sacrifice to the *Lord*; but not a *Sheepe* or *Oxe* to be allowed. *Exod. 10. 24.* And this is our *Errorr*, our *Madnesse* rather. Commanders of *Armys* are a great deal wiser: first, they take care for *Virtuals*, then for *Souldiers*. But we dayly list many strong, good *Souldiers*, we bring them in no *Provision*, nay wee suffer that they have to be taken from them. And (which I have not seldome wondred at in these men) wee are ever talking of *increasing the Light*, seldom or never of *allowing Oyle*. But we must preach for one, as well as the other, the *Oyle* as well as the *Light*. We must often and vehemently call upon men to remember the *Treasury of G O D*: Wee must labour to bring them to that passe *Solomon* brought his, to *esteeme it a part of Religion*, not to touch any thing *set apart for Religion*; to fast, rather then make their meales upon *Holy Things*: to give themselves for choaked, and strangled, if they should, even unwittingly, swallow down that which is *Holy*: This if accomplished, I shall hope for dayes as good as *S O L O M O N S*. If not—But I will not preface any thing greivous. I goe on to my purpose.

The Verse I shall divide, as it divides it selfe, into 2. Parts. The One, concerning *Holy Things not to be Devour'd*. 2. The Other, concerning *Vowes not anxiously to be inquir'd into*.

The First; for my more distinct progresse, I shall part into 3. Members.

1. What *Things* those are which *Solomon* calls *H O L Y*.
2. Who they are that *Devoure* them.
3. They, that do, ingagè themselves in a *great sin*, catch themselves in a *Snare*.

1. Of

I. **O**f the first. By *Solomon* in this Chapter, that part of our substance is called *Holy*, wherewith (chap. 3. ver. 9.) Hee told us, *God ought to be honoured*. For now *Solomon* alone hath power to tax the world. *God* hath also His power of *Taxing*; and that out of His full right over our Goods. Of which to take away all obscurity or doubt from any; Under the *Law* He commanded two diverses *Coines of money*.

1. One stamped with the *Sword*, and *Scepter of the Prince*.

2. The other with the *Pot*, and *Rod of Aaron*. By the One allotting to the *Prince* his *Tribute*, for his Protection of us; by his *Scepter*, against *Injustice and Contention*; by his *Sword*, against *Hostility*. By the Other allowing the *Priest* his due; by whose labour it is *God's pleasure* of dry *Trees* to make us live and flourish; and, living to *Feed Us* with *Heavenly Manna* to Eternall life. *God the Father* commanded both; *God the Son* paid both: *Doves to the Temple, Tribute to the Prince*. That First is the *sacred Tribute*.

Of which to take a little more exact knowledge. Four things there are, which in *Holy Scripture* are called *Holy*.

1. Among them that is the first and principall, for which the other are sanctified: I meane, the *first Fruits* of the *Spirit*; namely *Holiness* it selfe, with which they must bee adorned, who looke to enter into that *holy and heavenly Hierusalem*. It is the Encomium given to *God* by the *Holy Angels* (so by them, so by us,) P. *Esay 6. 3. Holy, Holy, Holy*: So hath *God* commanded us under the *Law*. *Be ye holy*, for *I am holy*. So under the *Gospell*, *I Thess. 4. 3. This is the will of God even your holiness*: *This is the will of God*, ought to be ours. Since ^a *God the Father* hath chosen his *Church* (*which we are*) before the world. ^b *God the Son* *Redeemed from the world*: and ^c *God the Spirit* *annointed in the world*. You have the first, our *Sanctification*.

What
things are
called
Holy.

2. But, for the begetting of Holinesse, first, and then increasing it, in us, Hee hath sanctified a second sort of Holy things. To wit, ¹ Four Meanes; ² The Word. ³ Prayre.
4 St. Joh. 17. 17. ³ Sacraments. ⁴ Censuras. ¹ The Word, principally; ⁴ Sanctifie them by thy Truth, thy Word is Trub. ² To which Prayer
2 Tim. 4. is coupled. ^c Sanctified by the Word of G O D and Prayer.

5. 3 Then the Holy Sacraments, ¹ Of Baptisme, Ephes. 5.
1 S. Matth. 7. 6. ² Of the Eucharist, Hebr. 13. ⁴ Lastly, Confuses. These
Christ calleth ^f Holy, not to be cast to dogs; Sanctified by
himselfe, both to retain us in, and recall us to our duty.
This the Second, *Holy Meanes.*

3. Further for the exercising of these Meanes, and applying them to that use to which he hath ordained them, Hee hath Sanctified a third sort of Holy things. Which is threefold.

¹ Of the Place, where. ² Of the Time, when. ³ Of the Persons, by whom, they ought to be administered.

¹ Of the Place, Which He therefore calleth *Holy*, and the *Sanctuary*, S. Matth. 24. 15.

² Of the Time, Which He calleth the *Holy day of the Lord*, P. Esay 58. 13.

³ Of the Person, Whom He therefore calleth his *Holy One*, Deut. 33. 8. You have the *Third*.

4. But to these Persons thus employ'd in Divine Offices, and making little account of their own, in respect of Holy things, a fourth kind, viz. of *Holy Tribute* was appointed for their maintenance and lively-hood. *Ezechias*, the *bos* of

^a chro. 31. Kings, hath very well comprised the whole busynesse, appointing a fit portion to the Priests & Levites, that they might more courageously attend the study of the Law. Which portion that it should be deemed *Holy*, therewas an expresse command by G O D Himselfe. Both under the Law, where the People was taught to say, I have brought unto the hallow-ed things out of my house, which was to acknowledge that which

which was payd to the Levite as a *Holy Tribute*; and also under the *Gospell*; where, not only those things we are exercised in, but, those also which we live upon, are termed by ^{cor. 9.} *Saint Paul, the Holy abings of the Temples*. ^{1. 13.}

So you have a fourfold sort of *Holy things*, one issuing from another, and appointed for the conservation each of other. ^{1. Holy Manners. 2. Holy Meanes. 3. Holy Persons. 4. Holy Revenues.} Our busines is about this fourth. For no man gapes after, or fastens his teeth upon those three! This last, this, this it is, upon which they set their teeth and stomach. Though indeed, as I shall shew anon, there is but one bit, one draught of all. Truly, they ^{are} ty'd in a close and strong knot together, *Holy Revenues*, ^{2. 3. 4.} *Holy Persons*, ^{1. 2. 3.} *Holy Meanes*, ^{1. 2. 3.} *Holy Manners*. Nor shall we be everable to keep up *Holy Manners* without due *Meanes*; nor due *Meanes* without fit *Persons*; nor fit *Persons* without *Temple Revenues* and *comings in*.

This therefore which *Solomon calleth Holy*, is the *Tribute of the Sanctuary*. But what is that, or how so called? I shall tell you that, too. The *Holy Scripture* is plentifull about it; but it may be reduced to two heads. ^{1. Of oblation. 2. Of Indiction.}

1. Of *Oblation*; either by *Vow*, or *Freewill*; that the *Hebrews* call ^a *Neder*, this ^b *Nedabah*. These will fall into the second meitber, I will not prosecute it. Only this I say; The *Church* had a *Patent* granted her, by vertue whereof every one had leave to alienate and set apart what he would of his own to *holy uses*, and that either by way of *Freewill offering*, or by *Vow*; whether it were *Person*; or *Beast*, *Cleane* or *uncleane*, of the *Flock*, or of the *Herd*; whether *Houses* or *Lands*, of inheritance or purchase. The same gracious Licence remained under the *Gospell*, for any to lay downe, what, how much hee would, of his own, at the *Apostles*

^a A Vow,
simply.
vid. Gen.
28, 20.

^b a free-wil
Offering.
vid. Levit.
7, 16.

Deut. 16.

10.

joyned

with

Mislab.

Levit. 27

Acts 4:35. After feet, that is, to give, abestow, dedicate, consecrate his Goods to God. I. cloth ylato ion 219 dw. The Dedi 165
v. 2. Incomer to the Indition, that which is set and determined.
And sure there was a necessity for this, lest, if those
free will offerings should come in coldly; and the Treasury of
the Church should be, as it is often, empty for want of a con-
stant shewre of Money, the Priests should well nigh starve.
I am to treat of a hard point, and (that, which grieves mee
most) but briefly. It is certain that in every ones estate there
is a sacred part. This is more obscure, what that is, or how
Gen. 14. 20 much to Abraham the father of the Faithfull (wholly to bee
imitated by his Children for the Place and Measure of their
donation) layd upon himselfe the Tithe, the Leviticall Law
being not then written. Howso, who declared to him the
measure of the Divine portion? no doubt but the Holy Spirit
to so holy a man. That same Spirit, who before had tacitely
dictated it to Abraham, did afterward by an expresse Law
take order for that and no other portion, to bee payd to Per-
sons consecrated by Him. Indeed to some this seemes wholly
ceremonial, as all things doe now a dayes that touch the
purse. Others will not allow any portion to be by Natural
Right, nor so great by Positive. That God was indeed
as carefull for our sustenance, as He was for the Levits.
That there was nothing then referred to the Positive Law,
nor therefore now: and to this purpose they urge that in the
23. of St. Math. Ye ought not to leave the other undone. I
came hither to Preach, not to dispute: and therefore be-
take my self to the more received opinion, that Tithes have
their force from the Imposition of the Church. For the same
power which the Church had of old to make Ordinances, and
to charg it self with a Shekel or the third part of a Shekel for
the Service of the House of God remaineth still the same under
the Gospel, in which you shall meet with Jesus and Mary,

H. Ncke:

10. 339

Acts 14.29

I COR. 16. 1

Decrees

Decrees and Ordinances; and those, not only, as St. Paul Acts 24, testifieth, for Almes to the Poore, but also, for Offerings.¹⁷

Wherfore therefore the Primitive Church would take order for a set allowance for such as attended the Divine Service, turning her selfe on all sides, and casting up her thoughts, she found out no equaler Portion which she could ordaine, then that known old one and appointed by the Law, viz. the Tith of the yearly cominges in, the most equal in respect of God and Man. In respect of GOD, so St. Augustine in the person of GOD. *Thou art mine, o man, this Earth, which thou tillest, is mine; these Seeds, which thou sowest, are mine; these Beasts, which thou employest, mine; the Raine and Showers, mine; the Sun and heat, mine; all, mine; thou which lendest only thy hand, deservest only the Tith; but if gram Nine to thee, give me the Tith.* Could a more reasonable speech possibly be made?

In respect of Man, that must needs be most equal, which is not too loose for one, too strait for another. By this, there is a most exact equality: the Rich are not spared, the Poore are not opprest: which is the common complaint of the Edicts of Princes, the Crow, there, better then the Dove.

This Portion therefore the Church hath hallowed, and given that honor to God the author of this Imposition, to believe that He best knew the Measure of His own Tribute; and that no Councils of the Church, no Assemblies of the Kingdome could settle that affaire more wisely, then it was of old provided for by the Sacred Law; then the Lawyer himselfe (so absolute, that Justinian is no body to him) had proclaimed many ages since. But then, you'll say, She who imposed it, may, when She will, forbid it. I think not, but, however, would not perwade her to it; and that upon this ground; both, because a dangerous custome might thence arise, to hold for Sacred what we list, how much we list, as long

as we list, if we grant that: and also, because the *rights of inheritances* ought to be most holy: and God calleth His Co-venants, *Covenants of salt*, therefore not to be made and un-made, incroach'd upon, exchang'd, or repealed at our pleasure: Againe, because an *ancient Law* ought not to be *antedated*, saving for its (*advise or example*) *weaknesse or un-profitableness*. Heer's neither. For I see its *strength* from the *Author, Consent, Custom, Multitude*, and not the *mute or silent*, but the *expresse and clear approbation* of all ages. And its *use*, as manifestly: for it hath a long time beene employed, without complaint of any, to that *use* to which it was appointed: and, unlesse the *finewes* of it had beene cut by cer-taine *Improper Proprietaries*, it had been better employ-ed, neither would the *Church* have ever complained in that point. And then, lastly, because, where by crafty counsell the *Tith* hath beene chang'd into a *stipend*, they wish it un-done: thence many *errors, deceipts, difficulties, complaints* have risen. There was a complaint of the *Church of Scotland exhibited to the Parliament at Edinburgh, A. D. M D L X V*, when I read the eighth Leafe of it, it pitied me for them: I say no more, but what the Boys use to sing, *Felix quem faciunt, &c.* Happy they, whom other mens harms make to beware.

Let this *custom* then stand inviolable; and so I shut up this first part, with telling you, that whatsoever is either *dedicated by Vow*, or *imposed by Law* is *Holy*; and (in the language of the *Twelve Tables*) *Qui clesserit repseritue, Sacrilegus esto*: whosoever diminisheth or devoureth it, is guilty of *Sacrilege*.

² You know now what are *Holy things*. What it is to *devoure Holy things*, which I promised to shew in the second place, now learne: *The Prophet Malachy*, for the *Old Testament* calls it ^a *to rob*; *Saint Luke*, for the *New*, ^b *mouideru to defraud*,

hat it is
devoure
oly
ngs.
Mal.3.8
ID
cts.5.3.

or

or devort. In which point *Salomon* seemes to mee to have used a most fit word, when he called that *devoured*, which was most properly to be said to be alienated.

1. For, when we eate of our *owne*, we eate, as mannerly people doe, by morsells, well chewed and ground: if it be *Another's*, we snatch at it, and, lest the true owner of it should come upon us and take the bit out of our mouthes, we swallow it down suddenly and all together. In that respect, first, properly said to devoure, because not *our own*.

2 Secondly in this, because *Greedily*. Look me upon *Senechal's Mastiffe*, or rather the *P. Essays Dog*, gaping at the table; never stirring his eyes, but wagging his tayle, and fawning upon you, while yon fling him somewhat. And then shew me one of our *Clergy-Devourers* stretching his chaps and soul upon the *Church Meanes*, gaping, and his teeth itching to be at them, ever and anon up with, *Give me those grunds, give me that superfluous farme, that decayed Church*. I pray what difference? In that respect, secondly, because *Greedily taken*.

3 Againe, mark that *Dog* well, you shall see him not only *Greedily*, but one that cannot be satisfied, never having enough. If a bone be flung to him, 'tis down in an instant, and he's gaping againe, no lesse then afore. In like manner, you may observe these to be ever craving, *sick of a dropse*; their thirst increaseth with their drink; you may know them to be a kin to the *Horsleach*, whose daughters are ever crying, * *Give, Give*: no man durst stand before them as Pro. 30. 17.

4 Lastly, what usually falls out to such devouring and ravenous creatures, as *Kites*, *Wolves*, *Eocufts*, that they are ever *starvlings*; none of them growes the fatter, or in better case, even so to these *Tulps* as *Pharaohs herte* Gen. 41 eat up the fat ones, and yet were ill favoured as before; so these are ever snatching, and ever in want, *God blowing* upon

upon their goods thus gotten, that we may even wonder what is become of that masse of treasure which, not many yeares since, went into the stomach of the Commonwealth. Let this tell us what it is to Devoure: Namely, ¹ Greedily to swallow down, ² What is not ours but Gods, ³ With which we shall not be nourished, ⁴ nor satisfied. I have done with the Thing: now breifly of the Persons.

Who the
Persons
that De-
voure,

² Such as
have no
Right,

There is a twofold sort of men: ¹ Such as have no Right at all. ² Such as indeed have a Right, but shamefully and wickedly abuse it.

¹ Such as have no Right: Their sin is a hundred times more heinous, though both's be heinous. For if hee sinnewt, who flingeth away that which is his owne; how great a sinner is hee, who taketh away that which is anothers, to which he hath no Right, no nor any capacity of Right (as they say) and that with injury to God; and that not to any God, but

Rom. 13.7 Numb. 18 the living God. Every one his owne; so Justice wills: This St. Matth: is their owne, but so Theirs, that first, Gods: and these men

² Sin, first, against Heaven, then against Vs: for His primary Right God reserveth to Himselfe. If every ones owne to the true owner, then, what is Gods, to God. But these are Gods, if we will believe God. Gods, twice, indeed. First, by His Creation; so that wee must all necessarily say with David,

¹ Chro²⁹, 14. These things which wee give are all thine owne: we give thee but thine owne. By His Creation, first; by our Dedication, secondly.

Which God by a secondary Right hath made over to Vs, as most just that We, who are constituted for men in the things which appertain to God, should be constituted for God in those things which appertain to Men; that We, who reach to Men the things which are Gods, should receive, the things which are Gods, from Men. God hath made over to us this Right, and that so strictly, that it is lawfull, not only not to take any thing away, no not by Ignorance; But

Levit. 5.

(which)

(which is lawfull in *Civil* matters) not to *sell*; I say not, *not all*, but not *a part*. Not to *sell*, not to *buy*? much leſſe then to *devoure*. And truly this is not his fault alone who extorts it, but the *Magistrates* too who permits it: Whereupon that good Prince *Nehemiah* protesteth, not only that He did not take away the *Holy things*, but, that He was absent from the *City*, when they were taken away. And that if he had beeene present, rather than have suffered it, hee would (with *Artaxerxes*) have bestowed ſomewhat from his own *Exchequer*, or (with *Pharao*) from his own *Table*. I say therefore, that they, who cut the *Levi's* ſhort of what they ought to receive, offend againſt God, whether they do it by *force* or by *fraud*; whether they employ it to *pay Soldiers*, or *build Housies*; whether they do it for *profis*, or *pleaſure*; whether they invert *all*, or but *a part*. By *Force* wicked *Athalia* breaking into the *House of God*, and taking away all that was therein: by *Fraud* wicked *Achan* privily digging in his Tent, added the *Sacred spoyles* to his own householdſtuffe. *Joas* pretended to provide for the *Publique Good*; for with the *Threasurie* of the *House of God* He procured conditions of *Peace*, but a slippery *Peace*; for He *Devoured the Holy things*. *Jeroboam* ſeemed to intend the *Publique Honor*; for He built *Shechem*, and *Phenuel*, but in *blood*; for it was with the *spoile* of the *Temple*, and the alienating of the *Tithes*: *Tobias* furnished himſelfe a chamber in the *Porch of God*, for his *Profis* and *Conuenience*: *Balaſazar* for His *Pleasure* drank out of the *Vessels* of the *Sanctuary*: all of them were *Sacrilegious*. Finally, not only that *EPIMANES* who ransackt *All*; but *Judas* also, who was ſo bold as to thrust his *Sacrilegious fingers* into *Christ's bag*, though content with a *Part*, was guilty of the ſame crime: as was likewiſe that *Sacrilegious Couple*, who durſt invade the *Church Threaſure*, and detein but a *part* of that which had touch'd the ſect of the

H.Nebe.33
6,

P.Eze.48.
14.

upon their goods thus gotten, that we may even wonder what is become of that masse of treasure which, not many yeares since, went into the stomach of the Common wealth. Let this tell us what it is to Devoure: Namely, ¹ Greedily to swallow down, ² What is not ours but Gods, ³ With which we shall not be nourished, ⁴ nor satisfied. I have done with the Thing: now breifly of the Persons.

Who the
Persons
that De-
voure,

There is a twofold sort of men: ¹ Such as have no Right at all. ² Such as indeed have a Right, but shamefully and wickedly abuse it.

¹ Such as have no Right.

¹ Such as have no Right: Their sin is a hundred times more heinous, though both's be heinous. For if hee sinneth, who flingeth away that which is his owne; how great a sinner is hee, who taketh away that which is another's, to which he hath no Right, no nor any capacity of Right (as they say) and that with injury to God; and that not to any God, but

Rom. 13.7
Numb. 18
St. Matth:
22.

the living God. Every one his owne; so Justice wills: This is their owne, but so Theirs, that first, Gods: and these men sin, first, against Heaven, then against Vs: for His primary

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not to take any thing away, no not by Ignorance; But

(which)

1-Chro3.9.
34.

Levit. 5.

folio 18

(which is lawfull in *Civil matters*) not to sell; I say not, P.Eze.48.
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 did not take away the *Holy things*, but, that He was absent 6,
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 had beeſe present, rather than have ſuffered it, hee would
 (with *Ariæxerxes*) have beftlowed ſomewhat from his own
 Exchequer, or with *Pharaoh* from his own Table. I say ther-
 fore, that they, who cut the *Levits* ſhort of what they
 ought to receive, offend againſt God, whether they do it by
 force or by *fraud*; whether they employ it to pay *Souldiers*,
 or build *Houſes*; whether they do it for *profit*, or *pleaſure*;
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legious Couple, who durſt invade the *Church Treasure*, and
 detein but a part of that which had touch'd the feet of the

H.Nebe.73

Apistles. Every one of these was guilty of *Sacrilege*.

Such as
have right,
but abuse
it.

2. Now we must speak concerning the second Sort. A kind of men there is indeed, who have a *Right*, but they wickedly abuse that *Right*. You think, perhaps, I will go far hence to seeke; I stir not a foote, I move not hence; We are the Men; and even amongst us, there are many, too too many, who *Devoure Holy things*. For (which it is to be feared, some of vs do) by sloth and Idlenesse, to tarry here like *Drones*, to fling away our precious houres, to flow in *Luxury*, to be at leasure for feasts, and playes, and vanities, to do these things, and yet to fatten our selves with those things which are consecrated to *Holy uses*, this is, in our

S. Luk. 15, *Saviours judgment*, to *Devoure*, and *spend* our Fathers goods in riotous Living.

13.

I will come nearer yet. A great part of that former *Devouring* came from our selves: and therefore are *Holy things Devoured by others*, because they are *Devoured by our selves*: And indeed as lawfull (think some) for them, to gather the *Holy Tiths*, and to neglect the *Holy Duties*, as for us. And truly (to tell you my feares) they who now sheare the fleece, will one day pull off skin and fleece together; they who are now gnawing at *Church Meanes*, will consume them at last with open mouth, unlesse God change our minds and maners. For sure there is no throat so *Holy*, that it can be lawfull for it to consume the things that are *Holy*; it is lawfull to eat, to feed upon them: but to *Devourd* them is, not only unlawfull, but, a high wickednes, not only for those *Ecclesiast*, but even for us too. May there be heapes, heapes of provision, but for them that ~~use~~ the *Holy maner*, let them that *partake* of the *Alms*, wait to *the Alms*. 1 Cor. 9. 14. But to him that *partakes* and *waits not*, that *spends* the *Meanes*, and attends not the *work*, to him it is fit. Let me speak not this that the people may *perceiue* the *Provisi* wages:

2 Chron.
31. 4. 6.

wages : they may no more take from the Shekel of *Caphas*
an evill *Priest*, then from the tribute of *Tiberius* a wicked
Prince ; to both they must give their due, though they do not
performe their duty ; both of them are the Ministers of *God*,
and stand or fall to *Him*. Both take that, which belongs to
God, if they take it with *Sacriligious* hands, and must give
an account to *God*. I speak it to this end, as wishing Both
in a better mind, *Layes* and *Clergy*. *Them*, that, for the
future, they would be quiet and forbear to *Devoure Holy*
things, by *unjust detraction* and *alienation* ; *These*, that, for the
future, they would labour and forbear to *Devoure Holy things*,
by *idleness*, and *misemploying*.

S. Matth.
22. 21.
Rom. 13. 7

What it is, who they are that *Devoure Holy things*, is now
clear, I would it were not so clear.

Him, that shall, what is like to befall, (which was my
third Proposall,) now hearken : *It is a snare*. That some
such there should be, who would do it, *Solomon* foresaw,
and future ages have prov'd too true. In truth there is such
a *cursed holy hunger*, that there will be *Theft*, there will bee
Sacrilege, there will be a *small overthrow* of all that is called
Holy, unlesse *God* Himselfe take order, to the contrary, by
immediate command, countermand, nay by thunder and
lightning, and so provide that they be *untouch'd* : 'Tis so
sweet a bait, so pleasant to the *Palat*, so full of *delights*, that
you may rend their chops, and breake their jawes, yet you
shall get it from them. This is not as it should be ; *Solo-*
mon therefore adds, Let them eat and drink *Holy things*,
if they like them so well : perhaps the *bait* may please, but
under the *bait* there lyes a *hook*, which they swallow with it.
Let them take heed of the *bait*, there is a *net* not far off :
let them not meddle with the *Field*, it is an *Acheldama*, a
field of blood. Let them not take away the *gifts of the Tem-*
ple, for they are wrapt about with the *Anathema of Heaven*, a
curse

Their
punish-
ment who
Devoure.

curse for the spoylers. By which word Solomon very aptly, and elegantly compareth the whole matter, whereof he treateth, to *Flouling*, wherein Satan the great *burrer of soules*, (for so H. David, Psalm 91. 3. so Saint Paul calls him, 2 Tim. 2. 26.) waiteth for his prey, layeth out, for his bait, *Church Lands and Rovenes*, but covered over with the *Crime of Sacrilige*, as with a *gin or snare*. There you may see our *Cherry-eaters*, who (as Pharaoh thought, when he opprest the *Exod. 1. 10*) *Come let us deale wisely*) take themselves to be very wise, having made a *gaine of holy things*, hasten to the *snare* with those foolish birds. (Prov. 7. 23.) not knowing that it is for their life: *Fly as soone as they see the prey, to take, but wosaken, and devouring the prey, are made his prey, who goes about, day and night, seeking whom he may devoure*. It is a most true saying, that in every sin there is a *bait* and a *snare*, a *bait pretended*, a *snare which lyeth hid*: The *bait*, some *little profit of iniquity*, or *some small trifling pleasure of sin*; the *snare*, the *sin*, with its *sting*, viz. the *fearefull curse of the Law*. I will not go far hence; chap. 5. v 3. 4. In *wandring Lust*: the *bait*, the *lips of the Harlot*, distilling nothing but *hony*; the *snare*, the *reliques of sin more bitter than wormwood*, more sharp then a sword. Chap. 23. v. 31. 32. In *luxury and drunkennes*: the *bait*, the *colour of the Wine in the Glasse*, the *tast* in the *Palat*; the *snare*, the *biting* as of the *Serpent or Basilisk*, which with its *sting* brings certaine death.

In this very chap. ver. 17. In *stealthe*; the *bait*, *Bread of deceipt*, *stollen*, got without *sweat*; the *snare*, *sin filling the mouth with gravell*, whence necessarily followeth the *gnashing of the teeth*. Every *sin*, I say, hath its *bait*, and its *snare*: but this *(sin of Sacrilige)*, more and above all other. The *bait*, I take for granted: the *snare* I shall shew, if you please, even in *Prophane stories*: *Cambyses*, who rifled the *Temple of Jupiter Hammon*, found it destructive to *himselfe*: *Brenus*, *who*

who robbed the *Delphick*, found it destructive to himselfe
and his. *Craffus* who did as much to the *Temple at Hierusalem*,
was forced to swallow downe melted Gold with the same
chaps, which he had before devoured the *Holy things* with.
Had you rather have *Sacred stories*? I follow your desires in
that too. *Dathan*, who had but a mind to *devoure Holy*
Numb. 16
32.
things, was himselfe devoured of the Earth. *Ashan*, who
H. Ios. 7. 25.
was the first that adventured to add the *Sacred Wedge* of
Gold to his owne householdstiffe, was devoured of a heap of
stones in the Valley of *Achor*. *Balthazar*, when he held the
P. Dan. 5
24. 25.
Sacred Vessells betwixt his fingers, saw, oyer against him on
a Wall, fingers, which proved fatall to his life and Kingdom:
Atbalia, slaine with a sword within the close of the *Temple*,
2 Kings
11. 16.
of that very *Temple*, whose *Treasure*, it is not long since, she
tooke away. But because 'tis an easie matter to find the just
vengeance upon *Sacrilege*, under the *Law*; and the credit of
the *Old Testament* is in this point suspected, I had rather shew
it from the *New*. There, *Iudas* who first filch'd from his
Masters baggs, afterwards betrayed his *Master* himselfe, and,
as a just punishment of his former sins, taught us by his mi-
serable example, that there is an *halter*, a *snare*, which lyeth
hid in these *Holy things*. This befell him who theiv'd from
Christ. But they, who first dared to make an inrode upon
Act. 5. 10.
the *Church stock*, (though it be all one) I say not to take it a-
way being given, but only to detain it, before it was given,
(the *Gospel* it selfe making no plea, nor interceding for the
fact) were choaked with a sudden and most horrid death, up-
on a word of the *Apostle*. Upon which place I will stand a
little more: For it is, as the fairest, so the most apposite and
full in this point.

First, then, it is evident that *things may be consecrated to
Holy use*, even under the *Gospel*.

Secondly, That *being so consecrated, they are no longer
ours*.

Thirdly, that, since they are not ours, they cannot be de-scined without great sin, nor taken away without greater.

Fourthly, That whosoever doth one or t'other, doth it therefore, because *Satan hath filled his heart.* (*Sarilegious Persons*, then, are filled with *Satan.*)

Fifthly, That this kind of men is to be punished with death, not only with censures.

Sixthly, And that death sudden, that there should be no space for the expiating of so great a sin. And,

Seventhly, with death immediately from Heaven, whereby God declared, as it were from Heaven, that he himselfe was the avenger of so great a wickednesse.

These examples, Fathers and Brethren, are from the *Gospel.* The *Gospel* is no milder against these men then is the *Law.* And even the *Gospel* it selfe, the Minister of life, hath its *snare, a snare of death,* for that man, for that Conscience, which makes no *Conscience or Religion of devouring what belongs to Religion.*

Yes, but how many *Sarilegious persons* hath no such thing befallen? For it is not usuall or perpetuall which is inflicted on a growing mischeife: Neither doth *Solomon* say it is, that they shall be taken in the *very act.* But what he saith, is *usual*, neither do examples fail us; for, though they may escape the *light and day* for a while, they shal not escape so; *Solomons snare* will take them by the *heel.* For the *snare* he speakes of, is the *Snare of a Fowler;* in which perhaps the *bird*, that is taken, is not presently strangled, but tangled by the *feet or neck*, oftentimes till the evening, and oftentimes longer, till the returne of the *Fowler.* Many times the destruction is slow, but ever sure.

I believe you have observed, that the *Holy Scriptures* speak not of the punishment of wicked men, alwayes, after the same manner: The *Wrath of God* is sometimes as a *Storme suddenly*

suddenly rushing down all before it ; sometimes as a *Net* H. Ios. 23 taking for the present, and after a while slaying. In P. *Ezay*,^{13.} (Chap. 51. v. 8.) it is an *Axe* suddenly cutting down : and it is a *Moth* consuming by peicemeale. In P. *Hosea*, (Chap. 5. v. 12.) He saith, he will be a *Lyon* to some, to others *rotteness* and a *Moth* : a *Lyon*, which teareth in a moment ; a *Moth*, which weareth out insensibly and by degrees. The *Apoplexie* killeth one way, the *Hectik* another, but both kill. A *Ship* perisheth one while by *neglecting the Pump* : another while by the *Overflowing of the Billowes* ; but both wayes it perisheth. That *Thunderbolt* of St. Peter effected the busynesse sooner ; this *Snare* of *Solomon*, slower : but both this and that bring the same busynesse about, have the same issue.

This is the fruit of *Sacrilege*. Men fly upon the *bait*, say into the *net* too, but being wholly intent and set upon the *prey*, they taft its *sweetnes*, but take no heed to the *danger*, with which they intangle and snare both *Soul* and *Confidence*. Not so indeed, that they come suddenly to ruin, but, feast upon this *Worme*, while they have devoured all, but when they would get loose, they shall find that they are held with the *curls* of sin, Pro. 5. 22. with the *snares* of death, Psal. 118. and that the *judgement*, which, perchance, rusheth not suddenly upon them, but waiteth at the doore, is not to be made slight of. That the *Powler* will come at last, will certainly come, and the *Sente* so *inflamed* shall be *his prey*, a prey, I say, to the *Devil*, (G O D and what belongs to God, having been formerly *his prey*) by that most just sentence, P. *Jer.* 30. 16. *They that devoure thee shall be devoured.*^{13. 10}

I have shewed you the *Snare*. And that is layd for ^{לְתַנֵּן} *Man*. Both *Him* that *sins*, and *others* for his sake. For such is the nature of this *sin*, that it reacheth all the *Camp* over, that it makes the whole *Common-wealth* a *valley of Acher*.

Touching

Touching the *Sacrilegious Person* himselfe, we have told you, that he provides very ill for his own private fortune, into which he bringeth this *cursed gain*, as a pledg or earnest of misfortune. These *Holy things* will eat out the bottom of his bags, in which they are crowded, and will make them full of holes and rents. This *feild* will blast and burn up all his other *feilds*: This *stuffe* will bring a consumption upon all the rest; the punishment, this, denounced by the P. *Haggai*. Worse, then so, betides their *Souls*, which they fill with *Satan*, who catcheth them in an inexplicable *Snare*, and reserveth them to that *Judgment* which is insufferable.

I will speake breifly, both of the *Common wealth*, and of the *Church*.

When this *sin* is once admitted, God sendeth a *Devourer* upon the *State*, for the *Devouring of his Holy things*. Either the *Catterpiller*, P. *Malachy* 3. 11. or *Men worse than the Catterpiller*. The *Kings of Israel*, when they once plundred *Holy things*, had no peace, but much trouble and vexation, going out or comming in; what they took from the *Temple*, they were forc'd to fling away upon the *Souldiers*, the *Camp-Locusts*. In S. *Augustin's* time, when the *President of the Provinces* rifled the *Sanctuaries*, that people was not enriched by it. What they tooke from the *Temple*, they were forc'd to fling away upon the *Lawyers*, the *Bar-Locusts*. Because *Devotion to God* decreased, the commings in to the *Exchequer* increased. One *devourer* follows another, either a Brigade of *Souldiers*, or a swarm of *Lawyers*. There will be a *Snare* for certain; or a *Snare* of *Laws*, or a *Snare* of *Taxes*, or a *Snare* of *War*: doubtlesse, God will raine down *Snares* upon such a Nation.

Now breifly, touching the *Church*. But, there, when the *Holy Portion* is devour'd, all that is *Holy* is devoured with it. For by weakning the hands of the present *Clergy*, and alienating

alienating the minds of others for the future; either there will be no Prophet at all, or he, that shall be, will himselfe be a snare in the waies of Israel. The People will become the prey of the Dragon: of that Dragon who standeth before the woman now ready to bring forth, that, when she hath brought forth, he may Devoure it. For certaintly a greater sin then Sacrilege lyes under this; and (what I admonished at the first) these men are, not only *Sacrilegious*, but, to be taken for Enemies to all that is called *Holy*. Revel. 12.1

For whereas these four kinds of *Holys* cleave, and are, as it were, bound up together, 1. Holy Manners. 2. Meanes. 3 Persons. 4 Revenues. There is but one bit of all; and, it cannot be but, he, that shall swallow one, must needs swallow all the rest, at the same draught. Let there be no Revenue, there will be no *Levite*. H. Nebe. 13. 10 Do you see al this great Assembly? Every one of them will betake himselfe to the Country, and give over the *House of God*, unlesse order be taken for their sufficient maintenance. Let there be no Prophets, there will be no Prophecy, no Law. If those be but once gone, there will be no learned Preist, to teach the people. The *Holy Spirit* joynes these two together. 2 Chro. 15. 3. Without 3 a Teaching Preist, and without the 2 Law. 3 Let there be no Prophecy, and there shall be no People. K. Solomons word for it. *Prov. 29. 18.* The issue of all is; those men, who Devoure *Holy things*, Devoure also the Prophets, as they did their Judges. But they, who devoure the Prophets, devoure Soules. They, that devoure Soules, devoure the People of GOD as it were bread. Whosoever then swallow down *Holy things*, P. Hof. 7. Psal. 14. 4

are the gulfs not only of *Revenues* and *Maintenance*, but also of the *Prophets*, of *Sermons*, of *Soules*, of *Kingdoms*. Let no man deceive you with euining words, as *savivation* is not without the *Word*, nor the *Word* without a *Prophet*; so, most certain it is, that, there will be neither *Prophets* nor *Schooles* for the *P R O P H E T S*, long, without liberall maintenance.

Say I these things after the manner of men?
Say not the Holy Scriptures the same also? What all *Heathen* writers inculcate, that, *Honour is the Nurse of the Arts*, the same doth St. *Paul*, thrice in a verse,

^{1 Cor. 9.} affirme to be the *Nurse of Divinity*. That we must plow, sowe, threft, *in Hope*: that without this *Hope*

^{10.} of *Carnal things*, we may bid adieu to the harvest of ^{Pro. 14.4.} *Spiritual*. K. *S O L O M O N* laid, where the *Crib* is empty, the *Oxen* faile. He said it for us: who in vain expect well manag'd *Oxen*, unlesse we store up *Provender* for them. A wiser then K. *Solomon* said, though not of this matter, yet not beside it, unlesse there

^{St. Matth. 24.28.} be a *Carcass* there will be no *Eagles*. He said it to us, who in vain expect *Eagles*, if we take away the *Carcass*.

The *study of Divinity* must have its encouragements. For *C H R I S T* and His *College* were not *begging Fryers*, as some have determined. No, but He had a bag, and that so larg, that He could buy with it not only what was needfull, but also give

^{S. Joh 13.} unto the *Poore*. And St. *P A U L* will's that there

^{29.} be an *abundance*, not only in *Atmes*, but much more

^{2 cor. 8.} in *Offerings*; (for we must understand him to speak

^{20.} of both, as I formerly acquainted you,) *bountifullly*,

^{1 cor. 9.6.} not sparingly, not only supplying want, but also *abund-*

^{12.} *dant*. Besides, he that will have a *Bishop* to be given

^{i Tim 3.5.} to

SCHOLASTIC DISCUSSION.

to *Hospitality*, as well as apt to teach (and indeed if there be any prejudice against it, he puts, in the first place, given to *Hospitality*) would have him to be not only well furnished from his *Study*, for *Doctrine*; but also from his *Chest*, for *Hospitality*. And, lastly, he is of opinion that they wither in the *Faith*, who are so tenacious, such holdfasts. And that, if at any time their *Faith* increase, our condition and fortune will be mended. The condition of the *Clergy* ought to be, such as should be, nearer *Envie*, then *Mercy*.

Look upon the *Old Canon*. One part of *Consecration* was *Anointing*; another, *Filling of the hand*; and, where the last failes, the first is also wanting. So under *H. Moses*; *Dathan* envyed at it. The *Levits* must have, *Azuppim*, their gatherings, and, *Parbar*, their store. So under *K. David*. There must be *heapes*, great *heapes*, enough to eat, plenty, great store. So under *K. Hezechiah*. Nor was there ever a merrier wold, then under those Kings, who have been *bountifull to the Levits*. Nor ever a more dismal face of the State, then under those Kings, who look'd with a *Malignant*, envious eye upon the *Levits*.

Look upon that *Anarchy* of the *Judges*; See the *Levits* wandring up and downe: the Reason: why, their wages were *Ten Shekels*. Look on *Saul's* time; the *Ark* was not sought to in those dayes: the Reason: why, their fortune was to bow themselves for a piece of silver, and a bit of bread. *Doeg* was in more esteem then was *Abimelech*. Look on *Feroboam's*. Whosoever would was consecrated *Priest*, even of the lowest of the people: the Reason: why, the lowest are fit enough for the lowest condition. And,

¹ chro. 26
15. 18.

² chron.
31. 10.

Judg. 17.
7. 8. 10

¹ Sam. 2.
36.

² Sam. 22. 9

¹ Kings 12.
31.

with us, (*Fathers and Brethren*) if we would fling away our paines at so low a price, as some, now they have bras'd their foreheads, sticke nor to say, any, that can but make a long Gowne, and pran by the houres-glosoe, and buddle out much, no matter what, to the purpose or beside, shall bee a fit P R O P H E T for Vs.

What remaineth, I shall give you in a word. Consider wee how *G O D*, in the Prophet Zachary, Chap. 11. v. 12. when hee had thoughts of forsaking Israel, forsooke them upon this very point, because they required His paines with too cold and beggerly a reward. Doe you heare? quoth He; if you think good, give mee my price: and, if not, forbear. When they had weighed him some money, *viz.* Thirty pieces, He, in Indignation, flyes out into these words; surely, a glorious Reward, a goodly price that I am prised at of you. And he broke the Staff of the Pastoral Office, and made void whatsoever good he had purposed to these people. This example was not given in vain. Believe me, this happens dayly to Excellent Spirits, and full of *G O D*, (unless there be perchance one or two, an *Eldad* or *Medad*) who sometimes have these thoughts, and tacitly speake thus to themselves: Alas, this of its owne nature is a weighty burthen; but, by the Phariseeall laying on of load, (which yet they touch not with the little finger) is now made infinite; the place is slippery, and full of Care and Troubles! Will there be any Reward? When they see that men are cold in that point, that they must take paines at a low price, that infinite labour is required, and Thirty pieces shall be payd for all, many who

who otherwise incline to the study of *Divinity*, break their *Staves*, betake themselves to other Studies, and fall off from their purpose of consecrating themselves to these Studies, and to this *sacred work*.

Which that it may not come to passe, (*Fathers and Brethren*) that there may be no more breaking of these *staves*, apply early remedies to this disease. Free the *Church* from that *rule of Prophets*, which is otherwise likely to happen; free the *Common wealth* from these *snares of troubles*; free your selves from the bloud of so many soules, which daily perish by *S A C R I L E G E*. Often urge this Text, and others like it.

I take it for granted, and confessed by all, that a Learned *Clergy* would be an excellent and most desired thing, so we might see grounds how it may be effected. Which that it may be, it seemes to me to be the better course to inculcate *this point* in our Sermons, then (what we have long done with lamentable success) to bite and teare one another, while at length Gal. 5.15. we be consumed one of another.

Unlesse this be done, truly the *wraths* and *ruins* of the *Church* are manifest: but the *buildings* or *materials* of the building appeare not. I see the *decays*, and *dilapidations*, but, how they should be *repaired* or *made up*, I see not. I cannot *hope* that things will be *better* then they are: that they will be *worse* then they are, I can *fear*.

I have treated of a Subject, as I often think with my selfe, necessary to be treated of and thought upon. My judgement concerning it, and myselfe too, I, a *Prophet* of the same *Order*, though not of the same *Worth*, submit.

P. Isai. 9.
P. Eze. 3.
18. 20.

15.

Submit to you who are the *Prophets, and Fathers of the English Prophets.*

The true *Light* of the world inlighten our minds with his light, that we may not only see the vices and corruptions of the present times, and search out the causes of them ; but also that we may dislodg them out of those things which are of greatest moment, and apply our selves with all our might to remove them. Let us, what lyeth in us, make the *Church* to flourish, and keep it so being made. Finally, let us reflect upon *Hierusalem*, as the cheif of all our joyes, through
I E S U S C H R I S T
our L O R D.

Amen.

(* *)

Some believed the things which were spoken, and some believed not. Acts. 28. 24

F I N I S.

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